and enormity, and setting him upon a new and different career, more nearly allied to that of the fallen angelic host.

But taking this most important difference into account, it is worthy of being inquired, whether the hypothetical case does not in some measure enable us to understand the mystery of man's nature and character.* In particular, there are three classes of

* We wish it to be understood, that we do not profess in this treatise to clear up what should ever be regarded as the profoundest of mysteries, the origin of evil, and original sin. In these sections it is proposed simply to give an account of certain phenomena connected with sin in man's heart; and in other passages in which the topic is alluded to, it is meant merely to shew how man's freedom throws the blame of his guilt upon himself, and not at all to explain how God should have allowed sin to appear in the universe. The origin of evil, like every other beginning, shrouds itself in darkness. The various theories on this subject, as well as on the nature of sin, are discussed with great ability in Mutter's Christian Doctrine of Sin. Leibnitz' doctrine of Optimism is the most sublime attempt ever made to solve the mystery, but it cannot be so stated as not to involve this mystery, that God should select a system in which evil is allowed that good may come. Some would clear up this mystery, and every other, by representing sin as mere privation; but we never can be made to believe that deceit, malignity, adultery, are mere negations; they are as positive acts as integrity, benevolence, chastity. A similar objection lies against the doctrine which places it in creature imperfection. All those theories which proceed on the idea that evil is needful in order to call forth and confirm the good, are founded on inadequate views of the evil of sin, and overlook the fact that the evil quite as often seduces the good, as the good overcomes the evil. The theory of the sensational overcoming the moral and spiritual, does not embody a full statement of the facts; for there may be sin, such as unbelief and pride, where there is no sensualism, and it fails to shew how man should have been so constituted as that sensualism should prevail. The view that all sin originates in selfishness is not true to our nature, for there may be sin where there is no formal or calculating selfishness; and if by selfishness is meant merely the rebellion of an inferior impulse, we have merely the statement of the fact, but no explanation. All that man can know—and this he does know—with certainty is, that sin is as much a reality as moral good, and that the one is made known to us by the same moral power as the other. As to original sin, it should ever be treated as a fact established, but shrouded in mystery. Its existence can be argued very immediately from the facts of moral experience.

All inquiries into actual sin conduct us to an original sin. The circumstance that all persons sin as soon as they come to act for themselves, is a clear proof of the existence of a sinful nature. Man's state by nature is much the same as that of one who had produced a sinful state of will by previous sinful acts. This prepares us to believe, on the authority of the Word of God, in a relation of our sinful nature to the common father of the race—which farther fact, however, is not fitted to remove the mystery. All such inquiries, too, conduct us to a slavery of the will—a fact which cannot be inconsistent with its essential freedom. The doctrines of the Old Light school of theologians on these subjects seem to us substantially correct, though they have at times set forth dogmatic statements which go beyond the letter of the Word

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and on such a subject human logic may err the moment it passes beyond the simple